

must not forget the fact that this does not make a Greek out of the Jew nor a Jew out of the Greek; it does not make the bond free nor put the free under such bonds; it does not make a female out of the male nor a male out of the female. In these things we continue as before and we are under solemn obligations to discharge our duties in our relationship to each other and to our Lord and Master as the head of the entire body.

In Acts 2nd chapter we see that after the apostles were baptized with the Holy Spirit Peter said, "This is that which was spoken by the prophet Joel: And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh and your sons and your daughters shall prophecy, and your young men shall see visions and your old men shall dream dreams: and on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy." This is plain and we see that the Holy Spirit should be poured out alike upon sons and daughters, young men and old men, servants of God and his handmaidens, and they were to prophesy. This prophesying means more than foretelling the future; it implies preaching the gospel and teaching. In this there is no difference between male and female. But in some things the word of God, and the gospel of Christ does make a difference, and we have no right to attempt to change it.

First, let us notice that we have but one Redeemer and Savior and he was a man. "For there is one God, and one mediator between God and man, them an Christ Jesus." I Tim. 2:5.

It may be noticed that in making his selection of witnesses, of apostles, he chose only men; and when the apostles, under divine guidance selected one to take the place of Judas, they chose a man—Matthias. Acts 1:26.

Coming down a little farther we should notice that there is no intimation in the word of God that a woman should be, or may be an elder in the church. The same may be said in relation to the office and work of deacons.

To save space please turn to and read carefully I Tim. 3rd chapter, and Titus 1st chapter. But although women may not be bishops, elders and deacons, their privileges and duties are clearly and fully set forth. Of the wives of these officials it is said, (I Tim. 3:11,) "Even so must their wives be grave, not slanderers, sober, faithful in all things." For further specifications in relation to the position and duties of women, aged and young, see I Tim. 2:9; Titus 2:3-5; I Peter 3:1-9; Eph. 5:22-33; Col. 3:18, etc. In specifying the duties of women, and especially wives, a number of things are enumerated which they can do better

than men, and some things that men can not do at all. But in every allusion to it man stands as the head of woman, the husband as the head of the wife, even as Christ is the head of the church according to the will of the Father in all things, and so must man be head of the woman. If he departs from the will of God his authority ceases. But as long as man exercises headship according to God's will she is under obligations to respect him as such, and if she fails or refuses to do this she decapitates herself and we all know what this means.

Finally, Christ blesses little children all alike, male and female; and he will bless and save every male and female who accepts of salvation through him on the terms of the gospel. Brethren, let us endeavor to understand and remember the many duties and the weighty responsibility this headship imposes upon us; and let us make a faithful effort to discharge our duties aright, so that we shall not suffer the consequences of unfaithfulness. We can not shirk our responsibility. It is weighty and solemn.

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BIBLE PORTRAITS—Abraham

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In the days when Nimrod was king of Babylon, while there were yet hundreds of old men who could relate their personal recollections of Noah, a Nomadic chieftain, long bearded and venerable, came up from Ur of the Chaldees, and entered into a wider door of history and a wider range of celebrity than any other man of post diluvian origin. Other men have been famous for their works as conquerors, statesmen, philosophers and poets, but this man's fame rests upon a different and more enduring basis, for as the "father of the faithful" he stands before the world as a typical example of saving faith, a man who believed God, who waited with unwavering confidence for the fulfillment of the divine promises, who staggered not at seeming impossibilities, who proved the depths and genuineness of his faith by the supreme test of sacrifice, and above all became the first human depository of the covenant of grace.

In a previous article we explained the universal lapse from God which characterized the times of Abraham, and this fact brings into the strongest possible light the moral and intellectual superiority of the patriarch. For the most part environment determines character, but here is a man who rises above his environment, who advances beyond the maxims and sentiments of his age, who stands aloof from its corruptions, and who at the call of duty separates himself from the idolatrous community, and without backsliding walks with God throughout the pilgrimage of his long life, solitary and alone in the pre-emi-

nent moral grandeur which marks his career. It is impossible to find a more unmistakable evidence of greatness. Easy enough is the accommodating complacency which runs with the multitude, and difficult enough is the role of unpopular singularity, particularly in the realms of morality and religion, where contrasts are so fertile and so accurate in their implication of reproof for the less worthy, the transgressor and the profligate. To be morally superior in the midst of popular corruption is to invite every kind of insult and detraction and only those who are great in soul, either by the endowment of providence or the visitation of grace are able to endure the ordeal.

It is possible that a certain halo may have been thrown around the character of Abraham by projecting the ideas of a more developed and more cultivated age back upon the life of the patriarch, but after giving adequate allowance for this reflected excellence there yet remains sufficient originality of faith, of integrity, of persistence in virtue, of generosity of spirit, of high minded courage, of loftiness of soul to qualify him as the progenitor of all these redeeming qualities in human nature and human history. His private life was not in all respects on a level with our modern ideals, he was a polygamist and a slave holder, perhaps on occasion a slave dealer, but while these practices are incapable of any defense by existing standards of moral purity and public opinion, they are entitled to what excuse may be derived from the crudity of his times, and from the conscientious spirit of the patriarch, who even in these inexcusable matters gave the least possible offense to the higher moral sentiment which condemns them.

This Bible narrative of Abraham which is more extended and detailed than of any other man until his day, presents him in some minor aspects as a successful man of the world, accumulating vast herds, unusual stores of silver and gold, and a numerous retinue of servants; also as a courageous and conquering warrior, surprising by a night attack a numerous force of predatory kings, and rescuing Lot from their hands. These and other interesting incidents of his history were however mere accessories to the main significance of his life as the founder of a spiritual race, a father of nations, in the soil of whose character as a man of pre-eminent faith should be deposited that planting whose ultimate fruit would be the salvation of the world. He believed God, he staggered not at the promise because by all natural considerations it appeared to be impossible, he withheld not his only son, that son of the promise, believing that God was able to raise him from the dead; and this faith which knew no limits, to which